



Mr. *Appleton's*

S E R M O N

At the O R D I N A T I O N

OF

Mr. *Stephen Badger,*

March 27th 1753.



THE NATIONAL ANTHROPOLOGICAL ARCHIVES
SMITHSONIAN INSTITUTION

Mr. Appleton's

S E R M O N

At the Oration



Mr. Appleton's

March 27th 1773

THE NATIONAL ANTHROPOLOGICAL ARCHIVES
SMITHSONIAN INSTITUTION

*How G O D wills the Salvation of all Men ;
and their coming to the Knowledge of the
Truth, as the Means thereof.*

Illustrated in a

S E R M O N

From 1 TIM. ii. 4.

Preached in *Boston*, March 27. 1753.
at the Ordination of the Rev. Mr. STEPHEN
BADGER, as a Missionary with a special Re-
ference to the **Indians** at *Natick*.

Published at the unanimous Desire of the ECCLESIASTICAL
COUNCIL convened on that Occasion ; and of other
Hearers.

By NATHANAEL APPLETON, A.M. ✶

Pastor of the first Church in *Cambridge*.

To which are annexed,
The Charge, by the Reverend Dr. SEWALL :
And the Right Hand of Fellowship, by the
Reverend Mr. ABBOT.

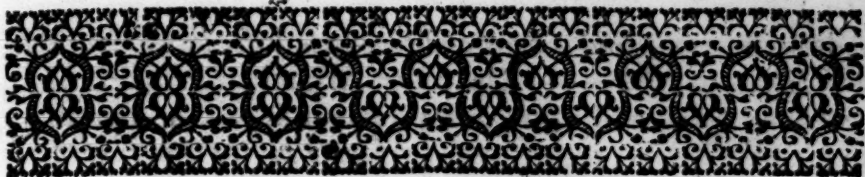
2 Pet. iii. 9. — *Not willing that ANY should perish, but that ALL should come
to Repentance.*

Mark xvi. 15. — *Go ye into ALL the World, and preach the Gospel to EVERY
Creature.*

Rev. xxii. 17. — *WHOSOEVER will, let him take the Water of Life freely.*

B O S T O N : Printed and Sold by S. KNEELAND in
Queen-street. 1753.





GOD will have all Men to be saved.



I TIM. II. 4.

*Who will have all Men to be saved, and to come
unto the Knowledge of the Truth.*

*****THE holy Apostle begins this Chapter with earnest Exhortations respecting the great Duty of
*****T***** Prayer, an essential Part of Religion, and
***** which every Man who knows himself, and sees
***** his Dependance upon God, will be in the daily Exercise of, for himself. But here the Apostle lets his Son *Timothy* know, that Prayers, and especially publick Prayers, (in which he and other Ministers of Christ were to lead, and be the Mouth of the People unto God) may not be confined unto their own selves ; but their devout Wishes, and thankful Acknowledgements, should extend even to all Mankind in general ; and to those of distinguished Character for Power and Authority, in a particular Manner. *I exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men : for Kings, and all that are in Authority. y. 1, 2.* And he suggests a twofold Reason herefor. The first taken from themselves : that it would be for their own Good ; even for the Peace, Order & Welfare of Society. He and others should pray for Kings, and all in Authority, that they might rule so in the fear of God, and with such Wisdom, Justice and Clemency, as that the People might love and honour them ; and under their wise and just Administration,

Administration, lead a quiet and peaceable Life, in all Godliness and Honesty, &c. 2.—The other Argument is taken from its being good, and right, and proper in it self, and pleasing to God : *For this is good and acceptable in the Sight of God our Saviour, &c. 3.*

And this Argument is further illustrated and confirmed by the following Words, which I have chosen for my Text : *Who will have all Men to be saved, and to come to the Knowledge of the Truth.* As much as to say, You may depend upon it, that Prayers and Intercessions for all Men, are good and acceptable in the Sight of God our Saviour : For he would have all Men to be saved : And if he would have all Men to be saved ; it must needs be good and acceptable to him, that we should earnestly pray for them : And it affords abundant Encouragement to be much in Prayer for them. Surely, since God is willing that they should all be saved ; we ought to express our good Will & Wishes in our Prayers for them, that they might be saved. Since God will have all Men to be saved ; let it be our Hearts Desire and Prayer to God, not only for Israel, that they may be saved ; but that God's saving Health might be made known to all Nations ; and that all Flesh might see the Salvation of God.

But what I propose on this Occasion, is to consider my Text by itself, as setting forth the *universal Benevolence,* and *good Will,* that God bears to Mankind ; which is express'd in two Things, *viz.*

1. In his Willing their Salvation : *Who will have all Men to be saved.*

2. In willing them the Means by which they may be saved, *viz.* The Knowledge of the Truth : *Who will have all Men to be saved, and to come unto the Knowledge of the Truth.*

Accordingly the two Points which our Text presents to our Meditation at this Time, are these, *viz.*

I. *That God may be said in some Sense to will the Salvation of all Men.*

II. *As the Way and Means of their Salvation, he wills that they should come to the Knowledge of the Truth.*

To each of these I shall speak with all convenient Brevity ; and then make such an Application as may lead you to see the Pertinency of the Subject to the solemn Occasion now before us.

I. *The*

I. *The great God may be said in some Sense to will the Salvation of all Men.*

So says my Text, *Who will have all Men to be saved.*—The Word θέλει, here used for *Will*, is that which is commonly used in the new Testament for willing any Thing, or for expressing the Will of God. Sometimes it signifies an *efficacious Willing*, whereby God does certainly effect the Thing that he *wills*; as when Christ said, Matth. 8. 9. *I WILL, be thou clean; and immediately his Leprosy was cleansed.* So Joh. 5. 21. *The Son quickneth whom He WILL.*—Sometimes it signifies a *willing*, wishing, or desiring in God, that is not always *efficacious*. As Matth. 23. 37. *How often WOULD I have gathered thy Children together &c. and ye WOULD NOT.*

And now the Question that naturally occurs here, is, *How and in what Sense it may be said, that God WILLS the Salvation of all Men; or WILL have all Men to be saved?*

To which I would answer and say,

1. It cannot be allowed to be with a *decretive and efficacious Will.*

Not with an absolute Purpose, and fixed Determination of his Will: For if so, then all Men would be saved; and yet by observing the general Tenor of many Mens Lives, and comparing the same with the Tenor of the Gospel Covenant, the contrary is sadly evident. If by the Will of God, in my Text, the divine Decree or Purpose or fixed Resolution of his Will was intended; then all Men would certainly and infallibly be saved: For all the Purposes of the divine Will shall come to pass. *The Counsel of the Lord that shall stand, and the Thoughts of his Heart to all Generations*, Psal. 33. 4. So Prov. 19. 21. *There are many Devices in a Man's Heart, nevertheless the Counsel of the Lord that shall stand.* And there is nothing can defeat or disappoint God in any of his Purposes: For as the same inspired Preacher tells us, Prov. 21. 30. *There is no Wisdom nor Understanding nor Counsel against the Lord.* For the Lord of Hosts hath sworn, saying, *Surely as I have thought, so shall it come to pass; and as I have purposed, it shall stand.* Isai 14. 24. And therefore, instead of its being the absolute Purpose and Decree of God that all Men should be saved; it must be said, that in the Upshot of Things

Things with Respect to the whole World of Mankind, and when instead of their being all saved, the Wicked are all sent away into everlasting Punishment, and only the Righteous enter into Life eternal ; this is all according to the Purpose and Will of God ; even according to the determinate Counsel and Fore-knowledge of God ; as the Scripture expresses it concerning Christ being delivered to Death, *Acts* 2. 23.

But now, notwithstanding all this, there is a Sense in which God is willing that all Men should be saved. But this leads us into an Abyss : a Mystery that is unfathomable by us.—The natural Notions we have of the divine Being, as well as Scripture Revelation, teach us, that *known unto God are all his Works from the Beginning of the World*, *Act.* 15. 18. And that such an infinitely wise Being must needs have a Plan of Operation drawn in his own infinite Mind, from the Days of Eternity. And none can or dare say, that the Scheme drawn in the infinite Mind of God, shall be broken in upon ; but that all will come to pass according to the divine Determinations.—However, the natural Notions we have of the divine Goodness, and other Perfections ; together with what we find in Scripture, plainly teach us, that God in some Sense or other wills the Salvation of all Men.

But now to form adequate Conceptions of the eternal Purposes of God ; and of that Willingness he has for the Salvation of all Men ; so as to reconcile them in our own Minds, is quite beyond the limited & feeble Faculties of Man. And therefore it rather becomes us with humble Reverence to receive them both as Truths concerning God, than to deny either, or too curiously to pry into them : For it must be acknowledged, that this is a Case in which *we know not how to order our Speech by Reason of Darkeness*. We are told, *Deut.* 29. 19. *That secret Things belong to God*. And surely there is nothing more secret to us than the *divine Decrees*, which he keeps within his own Breast. It is utterly a Secret to us, not only what God has purposed, and decreed, before it be revealed in his Word, or come to pass in his Providence : But we cannot so much as conceive what these Purposes are, or how they lie or operate in the divine Mind ; or what Influence they have upon natural Causes, or upon moral Agents, or how far they take away their free Agency. or necessitate Things as to their final Event.—But as we are told in the Verse
before

before quoted, *That Things revealed belong to us and to our Children*; so then it is the *revealed Will of God*, that we have to do with, and that belongs to us to consider. Accordingly I proceed to answer positively,

2. *God may be said to will the Salvation of all Men, as he in his Word manifests such a Willingness, and gives us many ample Tokens thereof in the Dispensations of his Grace to the Children of Men.*

When we read of God's willing the Salvation of all Men, we are to consider it as spoken after the Manner of Men, and in Accommodation to our Capacities: And we are to understand it after the same Manner as when we read of God's being *angry*, or *vexed*, or *grieved*, or that he *repented* of the Evil he thought to do; which Affections of Mind we may not attribute to God just in the same Manner as we do to our selves; because they would be inconsistent with an infinitely perfect Being; and interrupt the perfect Tranquillity that forever possesses the divine Mind. So God's willing the Salvation of all Men, is not such a willing, as will give any Interruption to the divine Happiness, tho' it be not accomplished: For altho' they be not all saved, yet he is God blessed for ever.

And therefore when it is said, God will have all Men to be saved, it is to be understood, that the Declarations he has made of himself in his Word, and the Dispensation of Grace he has put us under, are evident Tokens of such a Willingness in God. Accordingly, this may be considered as the declarative Will of God; as such a Willingness for the Salvation of all Men is declared in his Word: as in our Text, *Who will have all Men to be saved*; which is expressed without any Exception or Reservation; agreeable to which, and further to set forth the Universality of the divine Benevolence to Mankind, says the Apostle Peter, 2 Epist. 3. 9. *Not willing that any should perish, but that ALL should come to Repentance.*

Moreover, it may be considered as the Preceptive Will of God. He wills, that is, he commands, that all Men should be saved; and this he does, as he commands, those Things universally that accompany Salvation, yea and in which Salvation does very much consist.—The Preceptive Will of God is universal; what he says to one, he says to all who come within hearing of it. And now God may be said to will

the Salvation of all Men, as truly & as really as he wills they should keep his Commandments. As he wills that all Men should obey him, so he wills that they should all be saved; because there is an inseparable Connection between Obedience and Salvation, and the one implies the other. Thus we are told, *Act. 17. 30.* That *God commands all Men every where to repent.* Well, just so he wills that all Men every where should be saved: For that Repentance which he wills, is unto Salvation: Nay true Repentance is Salvation; Salvation begun in the Soul: And it seems by the Apostle as if Repentance and Salvation were synonymous or convertible Terms, in the forementioned *2 Pet. 3. 9.* *Not willing that any should perish, but that all should come to Repentance.* Where *perishing* and *Repentance* are put in Opposition, plainly signifying that Repentance is the same with Salvation, which is the contrary or opposite to perishing. So again, it is the Will of God that *all Men should honour the Son even as they honour the Father,* *Joh. 5. 23.* Well, this is as much as to will the Salvation of all Men: *For this is Life eternal, to know and honour the true God and Jesus Christ whom he hath sent,* *Joh. 17. 3.* Again, who is there but what will acknowledge that God wills Men to forsake their Sins, turn to him, and lead holy Lives? For this is the Will of God, even your Sanctification. And if he wills that all Men should flee from Sin and follow Holiness, he wills that all Men should be saved, for Holiness and Freedom from Sin, is that in which a great Part of our Happiness consists. Finally here, since *the Grace of God which has appeared unto all Men, bringing Salvation, teaches us to deny all Ungodliness, and worldly Lusts, and to live soberly, and righteously, and godly in this present World,* (*Tit. 2. 11, 12.*) it must be allowed to be the Will of God that we should all thus live; and this is to will the Salvation of all: For it is in this Way that the Grace of God brings Salvation unto us.

Now therefore, if there be any Persons who doubt whether God is really willing that all Men should be saved, let them consider whether God be really willing that all should repent, that all should believe, that all should forsake their Sins, and obey the Gospel; and consider whether all such do not contradict and oppose the Will of God, who do not repent of their Sins, and live as the Gospel teaches them.

And

And now, would it not be very shocking to you, for any to say, that God was not willing that all Men should repent, that he was not willing they should all turn from their Sins, and was not willing they should all obey his Commands? Why, it is really as shocking for any to say, that God is not willing that all should be saved: Because Repentance, and Faith, and Obedience, and Salvation, are so interwoven together, that the one necessarily implies the other.

But then, I would go on further to say, that God wills the Salvation of all Men, as he has done and is doing those Things which indicate such a Willingness, or are outward, open, and manifest Tokens of his Willingness that all Men should be saved. As particularly,

1. *In the all sufficient Saviour he provided for sinful Man.*

God did not provide a Saviour who was able only to save a few of the fallen Race; but One who was able to save every Son and Daughter of Adam. I am not now considering the Extent of Christ's Redemption, as to the divine Intention and Design, or as to the real Event of it; for this is a secret Thing, and belongs not to us, but to God. But what I am now considering, is the Extent of his Merits, and of his Power; and considered in this Respect, it is universal. Of such infinite Virtue are the Merits of Christ's Blood, that it is sufficient to take away the Sin of the whole World. If every Man in the whole World should be saved, there would not need any other Sacrifice than Christ has already made of himself; and therefore with Respect to the Sufficiency of Atonement, Christ may be said to have died for all; *to have tasted Death for every Man; and to be the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.* Moreover there is not only such a Sufficiency of Merit in Christ, but a Sufficiency of Power: For all Power is given to him in Heaven, and in Earth: That as his Blood was sufficient to wash away the Guilt of the whole World; so his Power is sufficient to subdue the strongest Habits of Sin, and bring us over to a willing Subjection to him, and to his Gospel. So that there is every Thing in him necessary to render him a compleat All-sufficient Saviour to the whole World of Mankind: Surely *He is able to save to the uttermost.* And now this may be considered as a Token of God's Willingness that all Men should be saved: For when God has

provided a Saviour able to save the whole World ; what are we led to argue from thence, but that God is willing that all should be saved ? Who can think that God is unwilling to have the Malady healed, for which he has been at infinite Cost to provide a sovereign Remedy ? And that when he has spread a Plaister large enough for the whole Sore, he should be unwilling to have it applied ?

2. *His Willingness that all Men should be saved, appears in the extensive Commission and Charge that Christ gave to his Disciples, when he sent them forth to preach the Gospel of Salvation.*

Thus when our blessed Lord took Leave of his Disciples, he left this in solemn Charge to them, saying *Mattb. 28. 18, 19.* All Power is given to me in Heaven and in Earth ; Go ye therefore *and teach all Nations*, baptizing them &c. or as *Mark* gives it to us, *Mar. 16. 15.* Go ye into *all the World*, and preach the Gospel to *every Creature* ; he that believeth shall be saved &c. So that the offers of Salvation upon Gospel Terms were to be made to every Creature, that is, to every Man thro'out the whole World, without Exception. And who dare say, that when the offers of Salvation are ordered to be made to all, but that God is willing all should accept and be saved ?

3. *Another Token of God's Willingness that all should be saved, is the Extensiveness of the Proclamation of Grace, and the very general Terms he makes use of in inviting us to Pardon and Salvation.*

Isai. 55. 1. Ho, every one that thirsteth, come ye to the Waters &c. *y. 7.* Let the Wicked, let him be who he will, and how wicked soever, and how many soever ; there is such an unlimited Latitude in the Words, as may extend to every wicked Man and Woman in the World : Let him forsake his Way, and turn unto the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon. So *Joh. 7. 37.* Jesus stood and cried, If any Man thirst ; any Man, or every Man if he thirsts, let him come to me and drink. So *Rev. 22. 17.* The Spirit and the Bride say, Come, and let him that is athirst say, Come, and whosoever will let him take of the Waters of Life freely. Now who can read such general and gracious Invitations as these in the Word of God, and doubt his Willingness that they should be saved ?

To these let us add,

4. The

4. *The solemn Declarations that God makes of his Unwillingness, that any should perish; and his Desires that all should come to Repentance and be saved.*

Ezek. 18. 23. *Have I any Pleasure at all that the Wicked should die, saith the Lord God: and not that he should turn from his Way and live? y. 32. For I have no Pleasure in the Death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.* And to convince People of the Truth hereof, and not leave the least Room for doubting in this Matter, He swears by himself, by his own Life, because he could swear by no greater, Ezek. 33. 11. *As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way and live; turn ye, turn ye, from your evil Ways, for why will ye die, O House of Israel?* And agreeable to this, says the Apostle Peter in the fore-mentioned 2 Pet. 3. 9. *God is Long-suffering to us-ward, not willing that any should perish, but that ALL should come to Repentance.* Add to this,

5. *With what Reluctance and Backwardness God's giving up any to Destruction is represented; and how much he is grieved when any by their Obstinacy and final Impenitency, make it necessary for him as a righteous Judge to deliver them over to Destruction.*

Thus we see the Workings of the divine Compassion towards Sinners, Hos. 11. 8. *How shall I give thee up Ephraim? how shall I deliver thee, Israel &c. Mine Heart is turned within me, my Repentings are kindled together.* And when our blessed Lord saw how Jerusalem had sinned away their Day of Grace, and were just giving the finishing Stroke as to the filling up the Measure of their Sins; how did his Bowels of Compassion yearn towards them? Luk. 19. 41, 42. *And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace; but now they are hid from thine Eyes.*

Now, laying all these Things together, it appears most evident, that there is in God a Willingness that all Men should be saved. So that whatever be the eternal Purposes of God, which are held in his own Breast, and entirely hid from us; yet they are not such, but God does in some Sense will

will the Salvation of all Men. Indeed he don't so will their Salvation as to break in upon the grand Scheme of Things drawn in his own infinite Mind ; nor so as actually to effect it. But then, there is a Sense wherein he wills the Salvation of all Men ; in so much that with Respect to those who finally perish, it cannot be said that they perish, because God was not willing they should be saved, but because they would not accept of Salvation upon the Terms that it was offered to them. Not because Christ was not able or willing to save them ; but because *they would not come unto him that they might have Life*. — I am sensible, this is a very nice Point, and the Solution of Difficulties, and answering Objections that have been started, has puzzled and perplexed the Minds of Men : And therefore to pretend to go to the Depth of these Things, will shew our Curiosity and Conceit, rather than our Wisdom.

Let us therefore proceed to say,

II. *As the Way and Means of Men's Salvation, God wills that they should come to the Knowledge of the Truth.*

Who will have all Men to be saved, *and come to the Knowledge of the Truth* : That is, as the Way and Means of their being saved. As he wills them to be saved, so he wills them the Means of Salvation, even *the Knowledge of the Truth*.

And now, if any of you ask with Pilate, *What is Truth* ?

I answer in general, It is Christ himself, and the Gospel concerning him.

Christ himself is the Truth : The only begotten of the Father was *full of Grace and Truth*, Joh. 1. 14. Yea, He is *the Truth*, and *the Life*, that is, the true and living Way unto the Father. *For no Man cometh to the Father but by him*, Joh. 14. 6. And as Jesus Christ himself is *the Truth*, so is the Gospel of Jesus Christ, for it declares *the Truth* concerning him. The Gospel contains the true and faithful Sayings of God ; even all the Account that God has seen Cause to give us concerning his Son Jesus Christ, and the Way to Salvation by him. The Gospel may be called *the Truth*, as it was written by Inspiration of God, even of the Spirit of Truth, which Christ promised to send to his Disciples to lead them into all Truth, that is, all necessary

cessary Truth. So then the Gospel is the Truth, as it contains a true Account of Christ, of his Person, and his Offices, of his Incarnation and Life, of his Doctrines and Miracles, of his Death and Resurrection, and Ascension into Heaven: Of the Salvation that he hath purchased for poor Sinners: and the Terms upon which the same is offered unto us. And so in short the Gospel is the Truth, as it contains every Truth, necessary to be known, believed and practised, in order to our being saved: For it is able to make us wise unto Salvation, thro' Faith in Jesus Christ.

Accordingly, I shall here say two Things,

1. The appointed Means of Men's Salvation is the Knowledge of the Truth. And therefore,
2. God wills that all Men should come to the Knowledge of the Truth in order to their being saved.

1. *The appointed Way and Means of Men's Salvation is the Knowledge of the Truth.*

That is, the Knowledge of Christ, and of what the Gospel reveals concerning him, is the only Way that we know of, for any to come to that Faith, that Repentance, that new Obedience, as shall be unto Salvation. What God can do, or may have done in special Cases, by an Act of his sovereign Power and Grace, in communicating Light and Grace to their Souls, who have not had the Light of the Gospel, is not for us to say. But this we must say, that the ordinary Way of Salvation is by the Knowledge of Gospel Truths. Such in general as the Fall of Man by Sin, and the Redemption wrought out by Jesus Christ, and the Repentance towards God, and the Faith toward our Lord Jesus Christ, and the Gospel Obedience, which is the Way of Salvation. And altho' a distinct and particular Knowledge of every Point of Christian Divinity be not absolutely necessary to Salvation: And altho' there are many Truths contained in the Word of God, that are not essential Truths: And altho' there be many Truths that some Men lay great Stress upon, yet are not necessary fundamental Articles of our Creed; yet there is a Knowledge of Gospel-Truths necessary, according to the ordinary Method of Salvation. Thus,

As true Repentance is necessary to Salvation; so in order to this, there must be a Conviction of Sin: But now, there is

no

no coming to the Knowledge of Sin, but by the Knowledge of the Law & Gospel, that Sin is the Transgression of. Moreover, Faith in Jesus Christ is the Gospel-Way of Salvation: But now, as the Apostle argues, Rom. 10. 14, 15. *How shall they believe in him, of whom they have not heard? And how shall they hear, without a Preacher? And how shall they preach, except they be sent? So then Faith cometh by hearing, and hearing by the Word of God.* y. 17.—Furthermore, Christ is declared to be the *Author of eternal Salvation to all that obey him*, Heb. 5. 9. But how can they obey him, unless they have the Will of Christ made known to them, and the Rule of Christian Obedience set before them; which is done only in the Gospel? In short, for the Heart of Man to be without Knowledge, Gospel-Knowledge, is not good, or safe for him. Multitudes, Multitudes perish for lack of this Vision. And many of God's professing People, who live in a Land of Light, and even in the Valley of Vision; are destroyed for lack of Knowledge: *Whereas to know the only true God, and Jesus Christ whom he hath sent, is Life eternal*, Joh. 17. 3.

Therefore,

2. *God wills that all Men should come to the Knowledge of the Truth, as the Way to their being saved.*

And now, God's willing that Men should come to the Knowledge of the Truth, appears in the Methods he has taken for spreading the Gospel among Mankind. As,

1. *God has delivered his Word, containing all necessary and saving Truths, in Writing to us.*

He has written to us the great Things of his Law, and of his Gospel. Hof. 8. 12. Now by this the Record of divine Truths is preserved, to which Men may repair, as to a Standard of Truth for Instruction, Admonition or Counsel. And being written, it gives Opportunity for its being transcribed or printed; and for its being translated into all Languages, and so transmitted to all Nations, as well as to all Ages and Generations of Men. The Word of God being written, I say, is capable of being thus extensively useful to Mankind.

2. *God's Willingness that all Men should come to the Knowledge of the Truth, appears by the solemn Charge Christ gave his Apostles about Preaching the Gospel in all Parts of the World.*

Which

So far was Christ from confining them to the lost Sheep of the House of *Israel*, or to any particular People, that he charges them to go and *teach all Nations* ; yea, to go into all the World, and preach the Gospel to every Creature, Mar. 16. 19. Which plainly shews, that it was the declared preceptive Will of God, that every Man & Woman upon Earth should have the Gospel of Salvation brought to them, without any Exception. Again,

3. *The pouring out of the holy Ghost in the miraculous Gift of Tongues, was a further Evidence that it was the Will of God, that all People should come to the Knowledge of the Truth.*

For being enabled all at once to speak all Manner of Languages, they were fitted to go immediately to any People or Nation or Language under the whole Heavens ; and by that very Gift of Tongues they were enabled not only to teach every Nation, but as it was a miraculous Gift, it served to confirm their Mission at the same Time : For in that very Gift of Tongues, they not only carried a Capacity to teach People of every Language, but a Power to confirm to such a People, that they were sent of God unto them ; for these very Gifts of Tongues, together with other miraculous Gifts, were the Credentials and Testimonials of the divine Mission. So that if we should suppose the Apostles, when Christ ordered them to go and teach all Nations, had objected, saying within themselves, How can we go to People of a strange Language, and whose Words we cannot understand, nor they understand ours, who can only speak our Mother Tongue ? I say, supposing the Apostles had thus objected within themselves ; yet on the Day of Pentecost, all those Objections were entirely removed ; for the holy Ghost no sooner appeared in cloven Tongues like as of Fire, and sat upon each of them, but they found themselves immediately qualified to go as their Master had commanded them, into all the World, and to preach the Gospel to every Creature : and had this comforting and encouraging Word from Christ to animate them to such a Service, *Lo, I am with you alway, even unto the End of the World*, Matth. 28. 20. Intimating, that it was his Will that his Apostles should go into all the World preaching the Gospel of Truth unto them, and that the Knowledge of Gospel Truths, should be preserved among them by

a constant Succession of Gospel-Ministers, with whom Christ would be, by his Power and Grace, tho' in a more ordinary Way, from Age to Age, even to the End of the World. All which plainly shews it to be the Will of God, that all Men should come to the Knowledge of the Truth, as the Means of Salvation.

I proceed now to the

A P P L I C A T I O N.

1. *Here we see the infinite Love, and good Will of God to Man, that he is willing that all Men should be saved, and has given such abundant Tokens of his Willingness.*

Surely God in the Gospel has given a most glorious Display of his infinite Goodness, and of his universal Benevolence, triumphing over all our sinful Unworthiness; that notwithstanding the infinite Provocation we have all offered to him by Sin, so that the *whole World is become guilty before God*, yet he has a Love of Benevolence, and Compassion to all Mankind; in so much that we may all unite and sing with the Multitude of the heavenly Host upon the Birth of the great Saviour, *Glory to God in the highest, Peace on Earth, and GOOD WILL TOWARDS MEN*, Luk. 2. 14.

2. *Hence the final Destruction of Sinners will lie at their own Doors.*

They will not be able to plead, that God was not willing they should be saved: for God willeth that all Men should be saved. Sinners will not be able to plead, that they were willing; but God was not willing they should be saved. But on the contrary, it will be charged on Gospel-Sinners, that God would have gathered them as a Hen doth her Chickens under her Wings, but they would not: That when Christ invited them, they would not come unto him, that they might have Life: That when he called, they refused; when he stretched out his Hand, they would not regard it. And therefore instead of charging their Destruction upon God's not being willing they should be saved; their own Consciences will everlastingly upbraid them, as in Prov. 5. 12. *How have I bated Instruction, and mine Heart despised Reproof?*

3. *What*

3. *What infinite Obligations are we under to the Lord Jesus Christ, in and by whom alone it is, that God is willing that all Men should be saved?*

The dearly beloved Son of God has by his Obedience and Death, paid a Price sufficient for the Sins of the whole World; so that if every Sinner upon Earth was to be saved, there would need no more Sacrifice for Sin: For by that one Offering of Christ, such Satisfaction is made to divine Justice, respecting our Breaches of the divine Law, that upon the Terms of Gospel-Faith and Repentance, God is reconcilable to every Sinner upon Earth. With what Love and Gratitude then should we be filled to this great Redeemer: *And how should our Souls magnify the Lord, and our Spirits rejoyce in God our Saviour?*

4. *What Encouragement is here for all Sinners, let them be who they will, to come and be saved?*

Are you never so poor, and mean and despicable? Nay, are you never such great and vile Sinners? Yet depend upon it, God is willing to be reconciled to you, if you will but return unto him. We have a Warrant from the Gospel to say to any, and to every Sinner upon Earth, that God is willing to pardon and save him, if he will but repent, and turn, and lay hold on the Hope that is set before him. If Sinners have gone to the greatest Length of Sinning; yet even then it may be said, that God is willing to pardon and save them, if they will but accept of Salvation as offered in the Gospel: It will not be God's Unwillingness to save, but Sinners Unwillingness to be saved in the Way of the Gospel, that will be their eternal Destruction: For *him that cometh unto me*, says Christ, *I will in no wise cast out*, Joh. 6. 37.

5. *Since the Way and Means of Salvation is by the Knowledge of the Truth, as it is in Jesus, and in his Gospel; what an unspeakable Priviledge is it, to enjoy that Gospel which reveals this Truth unto us?*

This is one of the greatest Blessings we can enjoy on this Side Heaven; because it is the appointed Means of bringing us to Heaven at last. Let the Light of the glorious Gospel be compared with meer natural Light; and especially if we compare it with heathenish Ignorance and Darkness,

or with Mahometan Impostures, or with Romish Antichristian Errors, and Delusions ; we shall see how much they have the Advantage above all the rest of Mankind, to whom are committed, and by whom are freely enjoyed the Oracles of God ; It is by the Instrumentality of this Word of Truth, that Men are turned from Darknes to Light, and from the Power of Satan unto God. How then should we and all Protestants who have the free Enjoyment of this Gospel, acknowledge this distinguishing Favour, and *bles the God and Father of our Lord Jesus Christ, who hath thus blessed us with all spiritual Blessings in heavenly Things in Christ Jesus ?*

6. How aggravated will the Guilt and Condemnation of all such be, who have the Advantage of coming to the Knowledge of the Truth, and be saved ; and yet perish at last ?

Surely these of all Men will receive the heaviest Doom. They will have no Cloke for their Sin ; but will be utterly left without Excuse. They will not be able to plead, that God was unwilling to save them ; nor will they be able to plead want of Means, while they live under the clear Light of Gospel-Truths : For they refuse or neglect the very Means of Salvation, that God has provided ; and so all the Blame will lie upon themselves. *And this will be their Condemnation* (and none so heavy as this) *that Light is come into the World, and shone round about them ; but they have chosen Darknes rather than Light, because their Deeds were Evil.*

7. Since the Gospel contains the Knowledge of the Truth by which we may be saved ; of what Importance is it, that this Gospel should be sent into all Nations of the Earth ?

This is the Way for them to come to the Knowledge of the Truth, so as to be saved ; and it is the very Means of Salvation that God has appointed. Surely then, there is nothing of equal Importance with this, to Mankind in general. The Nations who are destitute of this Gospel, are perishing in Ignorance and Error : whereas this Gospel is able to make them wise unto Salvation thro' Faith in Jesus Christ. Wherefore of as much Importance as is the eternal Salvation of precious Souls, of so much Importance is it, that they should have the Gospel sent unto them. We cannot wish a greater Blessing to the dark benighted and bewildred World, than

than the Light of the Gospel. And it is impossible for Christians to do a greater Kindness to the ignorant Heathen, than to send the Gospel to them. *Blessed are the People who know the joyful Sound.*

8. *From what we have heard we may learn, at whose Door it lies, as the faulty Cause, that so great a Part of Mankind are at this Day destitute of the Knowledge of the Truth.*

Surely we may not lay it at God's Door : For he has not only manifested his Willingness that all Men should be saved, but has published the Gospel of Salvation, and gave express Orders to his Apostles to go into all the World, and preach this Gospel to every Creature ; and they attended to his Charge, and went forth into all Parts of the known World, preaching the Gospel to all Nations of the Earth. Accordingly the Apostle observes, Rom. 10. 18. *Yes verily, their Sound went into all the Earth : and their Words unto the Ends of the World.* And as it was the Command of Christ, that his Gospel should reach the Ends of the Earth ; so we may conclude, that it is agreeable to his Will, that when any Part of the World is destitute of the Gospel, it should be sent unto them. Surely he is willing that all should come to the Knowledge of the Truth ; and has done so much in order to it, as abundantly to shew his Willingness : And therefore that so great a Part of the World at this Day lies in Ignorance, is not to be attributed to God's Unwillingness that they should receive the Gospel ; but it is to be attributed to the Opposition, the Backwardness, the Negligence and Sloth of some or other of the Children of Men, as the faulty Cause hereof.

Indeed, it must be acknowledged, that the further Interpositions of divine Providence, and the Influences of the Spirit, are absolutely necessary to the further Spreading the Gospel in the World. It depends upon God, who has the Hearts of all in his own Hands, to raise up, qualify for, and spirit Men, unto such a difficult & self-denying Service. It is with God also to enlarge the Hearts of the Rich & Great, to support such Missionaries, who shall carry the Gospel to dark and distant Regions. And it likewise depends upon the divine Influence, to open a Door of Entrance for the Gospel among such who naturally oppose the Principles and Precepts

Precepts thereof; and to render it finally successful: For altho' Paul planteth, and Apollos watereth, yet God giveth the Increase, 1 Cor. 3. 6. And yet it must not be attributed to God, but to Man, as the faulty Cause, that so great a Part of the World still lies in Ignorance.

Here then let me say,

1. *It is to be attributed partly to a People's not receiving and embracing the Gospel when brought unto them.*

Thus when the Apostles brought the Gospel to some Places, it was generally disbelieved, and despised, and so rejected by them: They believed not the Report of the Gospel, but treated it with Reproach and Contempt; as the Athenians did, when the Apostle brought the Gospel to them: For altho' some few believed, yet the Generality of them mocked, *Act. 17. 32.* calling him a Babler, and a setter forth of strange Gods, *y. 18.* So if the Gospel was treated with such Contempt at Athens, and with cruel Outrage at some other Places, it was not of God, but of themselves, and their own Fault, if they continued in their heathenish Ignorance.

Moreover,

2. *It has been from People's not retaining the Gospel, but suffering it by their Indifferency and Neglect to die away among them.*

This has been long ago the sad Case of many Places, where the Gospel was preached, and at first embraced, and Gospel Churches founded, and in a flourishing State for a while; but by sinking away into *Laodicean* Lukewarmness, and Indifference about the Gospel, Christian Knowledge, as well as Holiness, languished and died away. The seven Golden Candlesticks, or famous Churches of Asia, have been awful Instances hereof, as well as many other Places; in that Part of the World especially: For there, where Christianity first began, and flourished in the primitive Ages of it, they by their Negligence, Sloth, and want of Zeal for the Gospel, have so lost it, that there are scarcely the Footsteps of Christianity left among them; but they are overspread and swallowed up with *Mahometan* Impostures. And many other Places which have had the Gospel once among them, have let it drop by Degrees, and returned to heathenish Ignorance and Error.

3. *The*

3. *The present Ignorance and Darkneſs of ſo great a Part of the World is owing to the ſhameful Backwardneſs of Chriſtians to carry the Goſpel to them.*

Chriſtians have not ſuch a Zeal for Spreading the Goſpel as the Importance of the Thing calls for. Thoſe who might be proper Perſons to carry the Everlaſting Goſpel to the poor perishing Heathen, chooſe rather to ſit down in Eaſe at Home, than to engage in ſuch difficult and ſelf-denying Service, as to carry the Goſpel to the dark and diſtant Regions of the Earth. There is ſuch a general Backwardneſs to go forth upon ſuch Errands, that when God does as it were inquire, as in Iſai. 6. 8. *Whom ſhall I ſend, and who will go for us?* It is a rare Thing to find one ſo touched as with a live Coal from off the Altar; ſo fired with a Zeal for the Glory of God, and the Salvation of Souls, as to answer with the Prophet, *Here am I, ſend me.* But they ſeem all with one Conſent to make Excuse. Verily, if they who are qualified for the Goſpel-Miniſtry, had ſuch a Love to Chriſt, and ſuch a Concern for his Honour, and the Enlargement of his Kingdom as they ought to have; ſo great a Part of the World would not lie in Ignorance and Darkneſs, as now it does. The Goſpel would at leaſt be carried to them, and they would have Goſpel-Light and Grace offered to them, whether they received, or rejected it.

4. *It is very much owing to the Backwardneſs of profeſſing Chriſtians to expend of their Subſtance for the Support and Encouragement of thoſe who have been inclined to go forth upon ſuch difficult Service.*

Altho' many gracious and generous Souls in Great Britain, and in other Chriſtian Nations, have given liberally out of their Eſtates for propagating the Goſpel in heatheniſh and ignorant Parts of the World; yet it muſt be ſaid, that in general there has been a narrow ſtinty Spirit, among profeſſing Chriſtians upon this Account, whereby the Cauſe has been very much ſtarved; and Perſons diſcouraged and diſheartned in the Undertaking. This is the unhappy Caſe, People chooſe rather to lay out their Wealth to indulge their Luxury, and gratify their Pride, than to propagate the Goſpel, and ſpread the Knowledge of the Truth.

5. *It*

5. *It is very much owing to the unexemplary, unbecoming Carriage of Christian Professors.*

Christians have not recommended the Gospel by their Example, as they should have done. Paganism, Mahometism, or Antichristianism, would not have kept their Ground, or prevailed as they have done, if Christians had in any good Measure lived up to their Character: But the loose and sinful Behaviour of some who wear the Name of Christians, have prejudiced Multitudes against Christianity: For they judging the Christian Religion by the Lives of some who profess it, could not but have an ill Opinion of it. Whereas, if Christians, whenever they went Abroad, and among Strangers, were careful to live up to Christian Precepts and Principles, they would greatly recommend it to others: Hence our Saviour so earnestly inculcates an exemplary Life, on all his Disciples, as the Way to bring others to receive and embrace Christianity. Matth. 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

Wherefore,

9. *Let Christians all be humble, that there has been so little done by them for Spreading the Gospel; and be exhorted to bestir themselves more vigorously than ever, that the poor ignorant Heathen might come to the Knowledge of the Truth, and be saved.*

And there are many Things may be offered to Consideration, that may serve to humble Christians for their Neglects, and move them to do their Duty in this Matter. Thus,

1. *First of all, the Argument of our Text is a very cogent one.*

Would God have all Men to be saved, and come to the Knowledge of the Truth, as the Means of their Salvation? We may then very certainly conclude, it is agreeable to the Will of God, that Christians should do all they can, to spread the Gospel of Salvation among Mankind. Shall the great God, who has been so affronted by our Sins, be willing notwithstanding, that all Men should be saved? And shall we feel a Backwardness, or Indifferency about their Salvation? Shall God be willing for the Salvation of all Men; and shall we be concerned only for our own Salvation, and the Salvation of our Friends & Neighbours? Surely, true Grace is a more generous Principle than this.

2. *The*

2. *The Example of our dear Saviour, is a most powerful Argument why we should encounter the greatest Difficulties to promote the Salvation of Men.*

He deny'd himself to make Way for our Salvation : and so ought every one, as he would approve himself a true Disciple of Christ. *If any Man will come after me, let him deny himself, and take up his Cross, and follow me,* Math 16.24. Did Christ the Son of God, to bring about our Salvation, leave the Bosom of the Father, and the Realms of Light & Glory above, and come down to this our Earth ? And shall such who are qualified for it, make such a Difficulty in leaving their Father's House, or their native Land, to carry the Gospel of Salvation to other People ? Did Christ submit to be a Man of Sorrows, and to be acquainted with Grief ; yea did he submit to the cursed & cruel Death of the Cross, to purchase Salvation for us ; what a Shame then, that Christians should be so backward to undertake any hard & difficult Service for bringing about the Salvation of Men ? Moreover, do we see the Grace of our Lord Jesus Christ, that altho' he was Rich, yet for our Sakes he became Poor, that we thro' his Poverty might be made rich ? What a Shame then, that Christians should be backward of giving out of their Abundance, for Spreading the Knowledge of the Truth, the appointed Means of Salvation ? I am perswaded, there are many professing Christians, who have not duly considered, what they shall answer, if Christ should thus expostulate the Matter with them.

3. *Again, Consider that a diligent Endeavour to spread the Gospel of Salvation, is but a grateful Return to God our Saviour.*

Has Christ at so dear a Rate purchased Salvation for us ; and has he favoured us with the Gospel, that shews us the Path of Life ? Surely, Gratitude to Christ obliges us to do what we can, for the Spreading the Gospel : whereby Christ's Interest may increase, his Kingdom enlarge ; and so his Glory be advanced.

4. *Again, This will be but to love our Neighbour as our selves.* Which is the Sum and Substance of the second Table of the moral Law ; and what the Gospel of God

our Saviour (which we enjoy,) indispensably obliges unto. For who is there that loves his Neighbour as himself, that is not ready to do what in him lies, that his Fellow-Men may enjoy the same Means of Salvation, that he himself is favoured with.

5. Again, *Let it be considered that our diligent and vigorous promoting the Salvation of others, will turn to our own good Account in the Conclusion.*

They who go forth upon such a Service, shall have an abundant Reward, if they have been faithful, even altho' they should fail of the desired Success: But if they be the happy Means of Spreading Salvation, and of turning many to Righteousness; they shall shine as the Firmament, and as the Stars for ever and ever, Dan. 12. 3. And as for those who expend of their Substance in this Way, from a true Christian Charity; they will find it laid out to the best Advantage. It will be in a Sort transmitting their Goods to Heaven before-hand; and there laid up in Store as a good Foundation against the Time to come. *This, This, my Brethren, is the Way to make to your selves Friends of the Mammon of Unrighteousness; that when ye fail, will receive you to everlasting Habitations, Luk. 16. 9.*

6. Again, *Consider with what Faith, or indeed with what Face, Christians can pray for the Conversion and Salvation of the Heathen, without bestirring themselves in some Way or other for their coming to the Knowledge of the Truth?*

Prayers must be accompanied with Endeavours, so far as it lays in the Way of Christians. And they who pray for the Salvation of the Heathen; and yet have no Heart to bestir themselves in any Way to promote the same; how can they think their Prayers will find any Acceptance with God?

7. Finally, *Consider in what Way we can expect the ignorant Heathen World, should come to the Knowledge of the Truth, but by Persons being sent forth, and supported in that Service?*

We don't expect any new Revelation to be made to the World; or to have this Gospel Revelation carried by Angels to the ignorant Heathen. This Treasure of the Gospel has hitherto been in, and conveyed by such earthen Vessels from
Place

Place to Place. And we have no Reason to think it will be otherwise : But that when the Knowledge of the Truth shall spread, and fill the Earth, as the Waters do the Seas ; it will be carried to them by Men subject to like Passions with our selves. And therefore Christians do but fall in with the divine Method, that have hitherto been, and we have Reason to think will be, in sending forth and supporting well qualified Persons to carry the Gospel Light to the People that sit in Darkness ? And we have no Reason to expect the Knowledge of Gospel-Truth to spread in the World any other Way.

It must indeed be acknowledged that in this Way there are many Difficulties and Discouragements. As particularly, that they are of different Languages, that we cannot understand one another : And that we have not the extraordinary and miraculous Gift of Tongues, as the Apostles had. But to this it may be said, that there is no Language, but what by Patience and Diligence may be learnt : And many People for the Sake of Trade ; yea, and meerly for the Sake of appearing polite in the World, will take pains to learn a foreign Language. And why should they not be as willing to learn a strange Language, for the spreading Religion, and for the promoting the Salvation of Souls ?

And altho' ordinary Ministers have not Power to confirm their divine Mission with divers Signs and Miracles, as the primitive Ministers of Christ had ; yet if Ministers would now go forth with sincere fervent Desires to promote the Kingdom of Christ ; They may hope for his Presence to support, assist and prosper them ; and so to concur with the Influences of his Spirit, as that the Word they preach shall come with convincing Power upon the Hearts of Hearers.

But if others should go on to object by Way of Discouragement, the Unsuccessfulness of such Missions in Times past : It may be answered, *that* ought not to discourage Christians from going on in such pious and charitable Attempts. It should lead us indeed to consider by what Means former Attempts have failed of the desired Success ; and to correct such Mistakes as appear to have been in them : But we must go on still in further Attempts, waiting upon God to set in with his almighty Spirit and Grace, to open a wide and effectual Door to such faithful Missionaries.

Former Disappointments should by no Means hinder us from further Endeavours ; for if God has not as yet in all Respects answered our Expectations ; yet we know not how soon he may. Eccl. 11. 6. *In the Morning sow thy Seed ; in the Evening keep not back ; for thou knowest not which shall prosper, this or that.*

10. *How is God to be acknowledged ; and the Memory of such to be esteemed and honoured, who have in their Life-time, or at their Death, given out of their Estates, for the Support and Encouragement of those who shall carry the Knowledge of the Truth into the dark Corners of the Earth.*

In all pious and charitable Benefactions, God is thankfully to be acknowledged : By whose Providence and Grace it is, that Persons are stirred up, and have their Hearts enlarged to give of their worldly Goods for the Encouragement and Support of those who go forth to preach the Gospel in dark and distant Lands. But altho' God is to be acknowledged, and Glory given to him in the first Place ; yet great Respect and Honour is due to such whom God enables, enlarges, and inclines to give to such pious Uses.

And here I would observe, that under God, it is owing to such pious and charitable Christians in *Great Britain*, that the honourable Commissioners, and Corporation of the College, are enabled to send forth several Missionaries among the **Indians**, and carry the Knowledge of Gospel Truths, and so the appointed Means of Salvation to them. And altho' there has not been at all Times the desired, and the hoped for Success ; yet it must be acknowledged to the Glory of divine Grace, that the faithful Labours of these Missionaries, have not been in vain. For many have been brought to the Knowledge of the Truth ; yea, Tokens of Grace, and Things that accompany Salvation, have been found upon good Numbers of them. *

And

* *vid.* The Rev. Mr. Mayhew's printed Account of *Indian Converts at Martha's Vineyard*, wherein he gives a particular Account of a Number of Indian Ministers, and other Men, Women, and Children among them, eminent for their Faith and Piety.

And it is out of the Fund laid by our pious and charitable Friends in *England*, that the Person here standing Candidate for the Gospel Ministry, is in a great Measure to be supported in his Mission.

And therefore without any further Delay, to you, Dear Sir, would I now apply my self.

The *Indian* Plantation to which you are now to be sent, was in former Days, a very considerable one ; and had in the very early Times of *New-England*, the Gospel of Salvation brought to them : And many of them brought to the Knowledge, yea, it is reasonably believed, to the saving Knowledge of the Truth, by the indefatigable Labours of the late aged and venerable Mr. ELIOT, who for his abundant Labours among the *Indians* in their several Plantations about in the Country, has been stiled the *New-England Apostle*. After whose Death the *Indians* at *Natick* were occasionally instructed by some Neighbouring Ministers : till at Length for the Space of about thirty Years past, the Gospel has been preached to them in a more stated Way by their late worthy and faithful Pastor, who has by his Death ceased from his Labours, and we trust, gone to receive the Reward of them. *

And altho' the *Indians* have been in a declining State for many Years, as to their Numbers ; yet still there is a Remnant, and we hope a Remnant according to the Election of divine Grace ; which together with a small Number of *English* Inhabitants, are this Day to be committed to your Charge.

And now, since it is the Will of God that all Men should be saved, and come to the Knowledge of the Truth as the Means thereof ; it is the just Expectation of God and Man, that you faithfully endeavour that they may all come to, & be preserved in the Knowledge of divine, Gospel-Truth.— We trust & hope you have felt the Power of these divine Truths upon your own Soul ; and have a due Sense of the Worth, the Importance, and the Necessity of them : And that you will endeavour that every Member of your Charge may come to the saving experimental Knowledge of the same.

It is but a little Flock that you will have under your immediate Care : But they are such as will require a great deal of

* The Rev. Mr. Oliver Peabody,

of Pains to be taken with them, and who will need not only your publick, but more private Instructions, even from House to House. Most of them are but as Children in Knowledge ; and so will require, *Line upon Line ; Precept upon Precept ; here a little, and there a little.* Let not the Smallness of your Flock tempt you to Slackness in your Business ; but put you upon taking a more special Care of every Individual.

You will bear it always upon your Mind, that the Truth you are to instruct them in, and inculcate upon them, is Gospel-Truth ; and that it will be of little Service to insist upon nice Speculations, or Matters of doubtful Disputation with them ; but the grand essential Points of Doctrine, and the practical Truths of the Gospel, will be more to the Purpose.

And here for your quickning to Diligence and Faithfulness, I would have you consider, that altho' but a few Souls will be committed to your immediate Care ; yet they are *Souls precious, and immortal Souls*, and will deserve your utmost Care : And you must be faithful in a few Things, if you would have the blessed *Euge* at last, and be made Ruler over many Things.

Furthermore, I would observe to you, that as it is the *Indian* Interest, you are more especially to be concerned in ; and will be chiefly supported by Monies given for promoting the Knowledge of Christ among that poor and seemingly forsaken People ; so it will very well become you to exercise your Thoughts and Cares, not meerly for the *Indians* at *Natick* ; but that you have at Heart the Interest of Religion among the *Indians* in all Parts of the Land ; and endeavour as you have Opportunity to promote and encourage the Spreading the Gospel among those distant Tribes, which do still lie in Ignorance.

And Oh ! may the happy Times come, when Persons shall be raised up, qualified for, and spirited to carry the Everlasting Gospel of Truth, to all the dark Corners of our Land : That so the poor ignorant Tribes of *Indians*, may be turned from Darkness to Light, and from the Power of Satan unto God !

As for the Eastern Tribes, to the Shame of Protestants it must be spoken; That the Romish Priests were more early, and more earnest in spreading their Principles among them, than we Protestants have been. By which Means they have gained such Prepossessions, and stirred up such Prejudices in them, that it is become exceeding difficult to perswade them now to strip their Religion of those Antichristian Errors and Delusions that have been imposed upon them, and to embrace the plain and simple *Truth as it is in Jesus*.

And as for the Western Tribes, they have been hitherto, most shamefully neglected: And would to God, that the English Government which lies nearest to them, would seriously consider how they will answer it, another Day; that they have done so little to propagate Christian Knowledge among them: But that instead thereof so many Blocks and Discouragements have been laid in the Way to hinder others from undertaking and engaging in so good a Work.

And I think it highly becomes *This*, and all the Neighbouring Governments, to exert themselves with Speed and Vigour in this Matter; that those poor People, who have for unknown Ages sat in Darkness, in the Region, and Shadow of Death, might at Length have the great and glorious Light of the Gospel spring up among them. I say, we ought to be *speedy* as well as vigorous in our Endeavours in this Matter; before our French Neighbours shall spread Antichristian Errors and Prejuices among them; which we understand they are at this Day earnestly striving for.

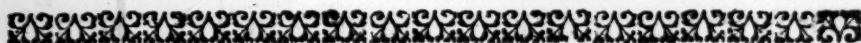
O let us not be more backward to spread *Truth, the glorious Truths of the Gospel*; than they are to spread dangerous Errors: But let us out of an hearty Regard for the Honour and Interest of Jesus Christ, and out of a Love to the poor and perishing Souls of these *Indians*, take some effectual Methods to send the Gospel in its Purity among them. And by this Means we shall be in the Way not only of doing unspeakable Benefit to them; but of reaping great Advantage to our selves thereby: This being the most likely Method to secure Peace, and maintain a friendly Correspondence with them. But altho' this political Argument may very properly be thought of by us, and have considerable Weight with us;
yet

yet the other Arguments, such as the Honour of Christ, and the saving Good of their Souls, are the higher and more generous Motives, and ought to have the principal Sway with us. And indeed, if true Christian, gracious and generous Love, did but glow with a sacred Ardor in the Breasts of Christians, these poor *Indians* would not lie neglected; but some pious Candidates for the Gospel Ministry, would generously offer themselves, saying, one and another of them, *Here am I, send me.* And others would readily contribute of their Estates to the laying some generous Fund, for the Support of such Missionaries and School-Masters, as shall thus offer themselves.

Oh! that such a Love to Christ and to our Fellow-Men, might be shed Abroad in the Souls of the People of this, and the Neighbouring Governments, as well as in the *British* Realms: And that some effectual Methods, under the divine Conduct and Blessing, might be come into, for sending the Gospel to all the Aboriginal Natives of the Land.

And may such a Zeal for the Glory of God, and the Good of Mankind, be so stirred up thro' all Christendom, as to put them upon endeavouring with their Might, that the saving Truths of the Gospel, may be sent to all the Heathen Nations upon the Earth. Wherefore with our vigorous Endeavours in our several Places, let us join our earnest Prayers, with the devout Wishes of the Psalmist, for enlarging the Church and Kingdom of God in the World, Psal. 67. 1, 2, 3. *God be merciful to us, and bless us, and cause his Face to shine upon us: That thy Way may be known upon Earth, and thy saving Health among all Nations! Let the People praise thee, O God! Let ALL the People praise Thee.*

A M E N.



The



The Charge given to the Rev. Mr.
STEPHEN BADGER, at his Ordina-
tion in *Boston*, *March 27. 1753.*

By the Reverend Dr. SEWALL.

Mr. Stephen Badger,

WHEREAS you on whom we now lay our Hands, have received a Call to the Work of the Ministry, and to the pastoral Office in the Church lately gathered at *Natick*; and have accepted the same: We do in the Name of Christ, and by His Authority, *Ordain* you to be a *Minister* of the Everlasting Gospel, and a *Pastor* to the said Flock.

And we Charge you before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing and his Kingdom, that you fulfill the Ministry which you have received of the Lord.

Take heed to thy self, and to all the Flock over which the Holy Ghost maketh you an Overseer; to feed the Church of God, which He hath purchased with his own Blood.

For this End, give thy self continually to Prayer, and to the Ministry of the Word.

Pray for all Men, for Kings, and for all in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty.

E

And

And when you go to the Throne of Grace, let the People of God, and particularly this Flock, lie near your Heart; and cease not to make mention of them in your Prayers.

Preach the Word: Be instant in Season, out of Season; Reprove, Rebuke, Exhort, with all Long-suffering and Doctrine. Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. In Doctrine shew Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned. Teach God's People to observe all Things whatsoever Christ hath commanded.

Bless the Flock in the Name of the Lord our God, who is the Father, and the Son, and the Holy Ghost: And thus put his Name upon them, that he may bless them.

Administer the Sacraments of the New-Testament, Baptism and the Lord's Supper, to the qualified Subjects, according to Christ's Appointment, as a faithful and good Steward of the Mysteries of God.

Dispense the Discipline of the Church of Christ, according to his Word, making a Difference between the holy and profane. Them that sin, rebuke before all, that others also may fear. Observe these Things without preferring one before another, doing nothing by Partiality.

Use your best Endeavours to know the State of the Flock: And whereas they consist of *English* and *Indians*, let your watchful Care, and tender Regards be express'd to both impartially, giving to each their Portion in due Season; and according to their various Circumstances. Feed Christ's Sheep, feed his Lambs. Be ready to Counsel and Pray with the Sick, and to speak a Word in Season to them that are weary.

And that you may be furnished to every good Work; *Give Attendance to Reading*:—Neglect not the Gift of God that is in thee. Meditate on these Things, and give thy self wholly to them, that thy profiting may appear unto all.

Let no Man despise thy Youth; but be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit,

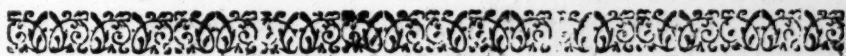
rit, in Faith, in Purity. Be blameless as the Steward of God, not self-willed, not soon angry, — sober, just, holy, temperate.

In all Things shew thy self a Pattern of good Works. Flee also youthful Lusts; and be clothed with Humility.

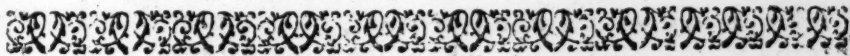
And the Things which thou hast heard of us among many Witnesses, *the same commit thou to faithful Men*, who shall be able to teach others also. Lay Hands suddenly on no Man; neither be Partaker of other Mens Sins: Keep thy self pure.

Endure Hardness as a good Soldier of Jesus Christ. And that you may be able to bear the Burden of that weighty Charge which our Lord lays upon you; Look unto Him while you run the Race set before you. Be strong in the Grace which is in Christ Jesus: Live by the Faith of the Son of God; that he may make his Strength perfect in your Weakness, and his Grace sufficient for you. Who is sufficient for these Things? All our Sufficiency is of God.

And now, we again say unto you; *Feed the Flock of God*; taking the Oversight thereof, not by Constraint, but Willingly; not for filthy Lucre, but of a ready Mind: Neither lording it over God's Heritage; but being an Example to the Flock. And when the chief Shepherd shall appear, you shall receive a Crown of Glory, that fadeth not away.



The





The Right Hand of Fellowship, as
given at the Ordination of the
Rev. Mr. STEPHEN BADGER.

By the Reverend Mr. ABBOT.

Men, Brethren and Fathers ---hearken !

FORASMUCH, as it hath been the Practice of the Churches of Christ in *New-England*, from their Foundation, to give the *Right Hand of Fellowship* by their Elders, to a Pastor newly separated to the Work of the Gospel Ministry ; and this in Conformity to the Pattern of the primitive Church, relative to which we are inform'd, in the sacred RECORDS of the New-Testament, that when *James, Cephas* and *John* (who were Pillars in it) perceived the Grace, that was given to *Paul* and *Barnabas*, in their Call to the Apostleship ; they gave them the Right Hand of Fellowship, in Token of their *Acceptance* of them, and of their *Equality* and *Communion* with them therein.

It is therefore the Desire of the Reverend Elders, and honour'd Delegates, of the several Churches conven'd in Council, on this joyful Occasion ; that *That* significant Symbol, should with a like Intention, be given at this Time unto the Reverend Person, whom we have all seen solemnly separated (*by Prayer and the laying on of the Hands of the Presbytery*) to the Work of the Ministry ; and to the
pastoral

pastoral Care of the new-gathered Church of Christ in *Notick* in particular ; and more especially of the Christianiz'd *Indians* among them ; to which important Service he is peculiarly designed and devoted.

And having enjoin'd it upon me, to perform this Act of Brotherly Communion, and *publickly* to tender the Social Hand in their Name ; I do accordingly in the Face of this large Assembly, — Now turn my self to you, dear Sir, and affectionately give you the *Right Hand of our Fellowship* — Thereby to declare our Satisfaction in what has been done by the Church of Christ, who has called you ; and by your Self in your Acceptance of it, and in your religious Dedication to the Service of Christ and of Souls in it. — More particularly, to acknowledge you, a Minister of Jesus Christ, regularly introduc'd into the sacred Office, and having equal Authority with our selves, to discharge the several Duties belonging to it. — To embrace and receive you as a Brother and Fellow-Helper in the Kingdom of God ; and to bid you Welcome into the Lord's Vineyard, as a Partner in the Labours of it. — Engaging also hereby, to you, and to the Church of Christ (*of which the Holy Ghost has now made you an Overseer*) all that Advice and Assistance for the Purposes of Religion, that we are able to give : expecting and desiring the same on your Part, in Behalf of our Selves, and of the Churches of Christ, to which we stand related, as Occasion may require. — And *finally*, to express our earnest Desires that you may have the promised Presence of our ascended LORD & SAVIOUR, on which he has caused both you and us to hope ; and the abundant unceasing Supply of the Spirit of Wisdom & Grace to furnish you yet more and more and more ! for the discharge of the difficult Work and Service, that you have now entred upon, before many Witnesses : That so you may be enabled to fulfil this Ministry, which you have received of the Lord ; and obtain Mercy of him to be faithful in it : And that your faithful Labours may be crown'd with glorious Success ; so that the Blessings of many Souls ready to perish, may come upon you.

—And

— And verily, Sir, if you keep this CHARGE, the glorious Jehovah Himself will hereafter give you a Place among those that *stand by*, I mean the Holy Angels, those heavenly Messengers, who doubtless are Spectators of this Assembly: When they that are *wise Teachers, shall shine as the Brightness of the Firmament, and they that have turned many to Righteousness, as the Stars for ever and ever!* —

And now, may it be the pious Wish and fervent Prayer of every Soul before the Lord, that the Kingdom of Christ may be established, and built up with greater Power and Success in all Parts of the Land, both among the *English* and the *Indians*.— And that *That* happy happy! Day may be hastened, when it shall know no Bounds, but extend it self to all Nations and Kindreds and People and Tongues: till the WHOLE EARTH be filled with the Knowledge and Glory of the Lord.

And let all the Congregation say, AMEN!

H A L L E L U J A H!

F I N I S.

6 AP64

